FROM THE FIELD.

North Star, Ohio.

Although our number is few yet we are doing what we can for the Master. There are only two male members here, Bro. A. Person and myself, but we are not idle. Recently I went to near the state line where I met a congregation of about 50. A brother took part with us, and will come over in due time.

On Sunday morning at 10 o'clock, Bro. A. Pearson came out, so I stood back and put him to the front, and he preached one of his deep and interesting sermons, and again at 2 p. m. he did the preaching. A week latter, I met a fair sized congregation of eager listeners at the same place. Bro. Pearson going to another point to sound the gospel. You can see we are busy. The people at Vine want to hear the gospel without any addition in the shape of a creed, and I think a congregation will soon be built up at that place. All should forsake creeds for they are not the voice of the great I AM, that I AM that spoke to Moses also.

N. R. GILBERT.

Michigan Conference and S. S. Convention.

The Sabbath School Convention and Ministerial Conferance will meet with the church in Cass Co., Mich., 7 miles north of Cassopolus, with the Pleasant Valley Church, in Eld. Clark's District, on Friday before the second Sabbath in October, and all delegates will be entertained free of charge, but pay there own expenses to and from the meeting.

PROGRAM.

When shall I be too old to attend S. S.—C. H. Price.

What are encouragements to S. S. work.—Eld. Shank.

The mistakes of Superintendents.—Eld. Clark.

How would be the best way to raise money for Missionary Work.—Eld. I. N. Miller.

How is the best way to carry on protracted meeting.—Elder Winey.

How to raise a minister's salery.—S. Snider.

C. A. PRICE,
WALTER CLARK,
I. N. MILLER, } Com.

Dowagiac, Michigan.

To the beloved in Christ by way of encouragement I want to say that the Pleasant Valley congregation of the brethren are still alive to the cause of the Master. On August the 5th, we held our annual harvest thanksgiving meeting, and we tried to show our thankfulness. After an able discourse by Bro. Rittger's from the words of Paul: "As ye sow so shall ye reap," we took up a collection and received about $4.00 for the benefit of the Sunday School. God be praised everywhere by his children.

WALTER CLARK.

Red Bluff, California.

My opinion in regard to Tehoma County is still unchanged. I have now been here six months. Have learned all I could, and can still say to others that desire to come to California that Tehoma County gives many inducements to those wishing homes. In buying a few acres for fruit culture, and taking proper care of the trees, in a few years from 150 to 300 dollars per acre can be realized. The raisin grape does well. This is the home of the vine, and I might say of most all kinds of fruit.

I would like very much to get a settlement of brethren in this County. Land can be purchased in this neighborhood close to where I expect to make my home. Land can be bought in 10, 20 and 40 acre lots, or as much more as desired. If any one wishes to know more about this County, write to me what you want, and how you want it, and I will do for you all I can.

S. C. BASHOR.

A Warning.

On Monday, the 30th ult., I was sent for to visit an old lady by the name of Eliza Dentler, living two miles south of Chili, Ind., and about seven miles from Roann.

I found an old lady eighty-two years of age. She had been a member of the Methodist church since her girlhood days. She was suffering very much with gangreen in her foot. She then said that she realized that her stay upon this earth was of short duration. She said she was not satisfied with her former baptism and wished to be baptized into the Brethren church. As she was unable to go to the water, we procured a large chest, filled it with water and baptized her according to the commission of our Savior.

At the conclusion of her baptism and while in the water, the dear old sister exclaimed: "Thank the Lord, I am now all right." The old sister now feels that she can die contented and happy.

Oh how much better it would be if the people in selecting a mode of baptism would select that mode which everybody concedes to be right and proper, which is trine immersion.

Several of the Conservative brethren and sisters being present, kindly assisted me in this work for which I feel very thankful.

J. W. FITZGERALD.

Morrill, Kansas.

The series of meetings held here by Bro. Bashor came to a close on the evening of the 14th, inst., at which time there were five more confessions, making in all 22 additions by baptism. The evening of the 15th we devoted to communion exercises, presided over by Bro. Bashor. The large auditorium of the church was well filled with communicants and the exercises were excellent. The sisters decorated the tables with beautiful flowers and it was a scene of beauty and solemnity that is pleasing to remember. The meeting throughout was a grand success.

The time of the season was a busy one, the heat was intense, and yet the congregations were large. The minister labored with zeal when it seemed as though the heat would prostrate him. Pony Creek church can never forget Bro. Bashor.

About 6 years ago he first visited this place then he, as well as others, of us labored at great disadvantage but the result of his meetings there were about 15 additions—from this and other matters division grew out. Four years ago he came again and 44 were added and now again 22. The present church here has been branching out and now at Sabetha a kind of mission fruit so to speak. Through the labors of Bro. G. W. Myers and others, they now have a separate organization with 20 members and they all are workers. Soon we will have a large church in that little city.

We now own the church house here entire which was formerly owned by the German Baptists and Brethren jointly, but as the former fraternity have no church house of their own in this church territory, we permit them to use our house at Pony Creek.

We are looking forward to the time when we must build another church on the eastern side of our church district. This is where Bro. Bashor held a few meetings and what is known as Little Chapel school house. The Brethren there are building up the cause rapidly and substantially.

JACOB LICHTY.

Morrill, Kan,, Aug. 24, '88.

OUR CHURCH.

Bro. H. K. Myers was on the sick list last week.

Recently a couple of members moved from Tiosa, Ind., to San Jose, Cal.

On the 4th of Sep., the University will open. That will be Tuesday next.

We are glad to learn that S. B. Furry of Pennsylvania, is now a minister of the Brethren church.

THE EVANGELIST extends its good wishes to Bro. and Sister DeBolt, who united for life's travel recently.

The Pennsylvania, Indiana, and Michigan state conventions are to be held in a few weeks. Arise and let us go hence.

Before another paper is sent out Ashland University will open as a Brethren Institution, distinctively. It should awaken enthusiasm all over the Brotherhood to render a helping hand.

The Michigan Brethren should receive the encouragement of as many visitors as possible. They are not strong, and they need the help that visitors can render. North-western Ohio and Northern Indiana should respond heartily.

Bro. Ira Slotter, who has been in this office for over two years, left last Saturday for home, where he will assist his father in his book store. He is growing into Christian manhood, and we bespeak for him a creditable and prosperous career.

The Brethren at Dry Creek will hold their communion meeting September 15, 1888, seven miles and a half north-east of Sherwood, O. A cordial invitation is given to all. Those coming by the C. J. & M., or B. & O. will stop at Sherwood. Conveyance will be had to place of meeting. Those coming will please notify me by card. —ABRAHAM SHOE.

Morrill Kansas, Aug. 16, 1888. A glorious revival.—Our protracted meeting held by Elder S. H. Bashor, at Poney Creek and the little Chapel, Brown Co., was a grand success. Bro. S. H. Bashor is conspicuous for his extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and usefulness in the church of Christ. May his numbers in the ministry be increased, and their exertions in the cause of truth be eminently crowned with divine blessing. The immediate results of the meeting were twenty-two, with a good prospect for many more.

JOHN NICHOLSON.

Roann, Ind., Aug. 22.—Our meeting at New Enterprise, Ind., is going on with fair congregations and good interest considering the very busy season of the year. Several have united with the church and others are near the kingdom. We must close soon however, on account of other obligations. LATER:—Our little series of meetings at the New Enterprise church resulted in six additions by baptism and one applicant. Two of those came out immediately after the dedication the 1st of July, but were not baptized until the recent meeting.—J. H. SWIHART.

Alphabetical Sayings.

A says, "A drink of whisky makes a man strong, and he can work better." The Bible says "woman is the weaker vessel." Then according to the Bible woman needs it more than man. The Bible prohibits both from using it no matter what the work or how much there is.

B says, "I dare not say anything against whisky, or I will get enemies." A saloon-keeper can say anything about what he wants to. Are you not letting him take your liberty? Better a saloon-keeper your enemy than God.

C says, "Action in the temperance cause will injure my neighbor's business." Are saloonkeepers the kind of neighbors you want? You ought to have better neighbors in a better business. Have you no interest in your neighbors—only what interest you have in their business?

D says, "Whisky don't hurt me. I can take a drink or let it alone." Then why don't you "let it alone." Which has the greater will-power—he that can let it alone or he that says it "don't hurt?" To say that whisky don't hurt" is to say that fire don't burn.

E says, "It don't affect me to see men killed and hear women and children cry." Suppose a stream, and men, women, and children falling in and drowning: and as they struggle, they call for help. What would you think of a man that would stand by with his hands in his pockets and say, "it don't affect me?" Along the stream of time many a poor soul has gone down crying for help that you might have saved. And you saved none because you were not affected.

F says, "If people want to get drunk they can get drunk; it is all right with me." That is just what the devil says. You and the devil could not compromise on better terms.

G says, "The Bible justifies drinking. Noah and Timothy drank." To justify yourself (not Noah and Timothy) you say that. You wrest and contort the Scriptures. The Bible tells the truth, the whole truth, and nothing but the truth. It says, "Noah drank of the wine and was drunken." But the Bible does not approve nor excuse Noah—nor you. The Bible justifies repentance—and Noah repented. Then your name is not Timothy. Paul said to Timothy he could take a little "a little;" but not "whosoever will may." Paul was very particular in what he told Timothy; and Timothy did not violate the advice. Your trouble is, if one does prescribe for you "a little," you take too much.

H says, "Oh, I can quit it I w-a-n-t to." Then why don't you w-a-n-t to. Wonderful strong will-power you have—you don't w-a-n-t to.

I says, "There is no harm in a social glass. When you are in a crowd you must treat. You might as well be out of the world as out of the fashion." Some go out of the world much quicker than out of fashion. Only a few go out of the fashion. It would be better to go out of the fashion and stay in the world.

J says, "There is no harm in taking just one drink occasionally; just so you don't get drunk." If it takes three drinks to make a man drunk, and you take "just one drink." then you are one third of a drunkard. Taking "just one drink," without it being occasional, lets you down from the platform of total abstinence. Suppose you are in a boat that is fastened to the ocean beach with a chain of hundred links, how many links must be out before the boat is loose? A hundred, fifty, or ten; no, "just one," and you are at sea.

K says, "Well, I am neutral on this question; I'll neither sign a license nor a remonstrance." Well, well, what a useful fellow you are. There are plenty of such fellows as you are that do nothing for or against whisky. The Lord wants all to do something. He says, "I would thou wert cold or hot; because thou art lukewarm and neither cold or hot, I will spew thee out of my mouth." Why you are nothing but "spew;" that's what you are. The whisky fellows are better than you are.

L says, "You must stop the munufacture. It is no use to lop off the branches; you must strike at the root." You must. Why don't you say, "we must," and and help do it. You are the very fellow that wants it protected by law. You and E. are twin-brothers. The only difference is, E. cannot be affected by the traffic, and you feel that we temperance people cannot affect the traffic. Suppose a very large snake= larger than any you ever saw—were in the public highway with its head under a high fence at the side of the road (the fence representing the high-license law), and its body across the road, and every time it drew its head out from under the fence it would bite some one and then put its head back under the fence. Would you, having to pass that way every day, run back like a coward and not strike a single blow; and that is what you are doing, while others are trying to kill it. Would you do nothing but talk about it simply because its head is under the fence, and say, "it is no use to strike it on the body; you must hit it on the head, or you cannot kill it?" Yet that is what you are saying, while temperance people are striking at it. And we will keep striking at it whenever it is in our power, in the public highway, and place on the tail or body; and when it ceases to wag its tail, the head will be so lifeless that it will not likely do as much harm as when it had a sound body. Then we can easily get at the head. "We are at it and always at it." And I do not know what we will do after it is dead. We have been so used to doing something. We will pound it after it is dead. Like the boy, when asked why he was pounding a snake after he had killed it, said, "I believe in punishment after death."

J. H. PERSHING.

—*Telescope.*

Serve the Lord.